1:Gabb N-5 (1873-1874) 1876
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Some of the people looked very serious and shaking their heads, said I would see before long, that somebody would pay for it. Two or three weeks after, a fine little Indian boy whom I had with me as a servant, poisoned himself by eating excessively of a kind of wild almond called variously the "bri-bri," or "eboe" nut. There was not an Indian in that party but who firmly believed that it was the *bu-ku-ru'* of the blow-gum that killed him. From all the foregoing, it would seem that *bu-ku ru'* is a sort of evil spirit that takes possession of the objects, and resents being disturbed; but I have never been able to learn from the Indians that they consider it so. They seem to think of it as a property the object acquires. But the worst *bu-ku-ru'* of all, is that of a young woman in her first pregnancy. She infects the whole neighborhood. Persons going from the house where she lives, carry the infection with them to a distance, and all the deaths or other serious misfortunes in the vicinity are laid to her charge. In the old times, when the savage laws and customs were in full force, it was not an uncommon thing for the husband of such a woman to be obliged to pay damages for casualties thus caused by his unfortunate wife. *Nya* (literally filth) is a much less serious affair. As soon as the woman is delivered of her child, she ceases to be *bu-ku-ru'*, but becomes *nya* and has to be purified in the manner already described. All the objects that have been in contact with a person just dead, are *nya* and must be either thrown away, destroyed, or purified by a 'doctor.' He can handle them, but must purify himself afterwards. The persons who assist in preparing the corpse, who carry it to the temporary resting-place, or who even accidentally touch it or the unclean things, are all *nya* and must be purified.

Purification from this latter uncleanness is a simple matter. The person washes his hands in a calabash of warm water, the "doctor" blows a few whiffs of tobacco-smoke over him, and the thing is done. But the former is much more serious. For three days the patient eats no salt in his food, drinks no chocolate, uses no tobacco, and if a married man, sleeps apart from his wife. At the expiration of that time, the warm water and tobacco smoke are called into requisition and the cleansing is complete.

Of Gods, deities, spirits, or devils, there are as follows; the "great spirit" or principal superhuman being is called *Si-bu'* by the Bri-bris and by the Cabecars; by the Tiribis he is called *Zi-bo'*, by the Terrabas *Zu-bo'* and by the Boruca, *Si'-bak*. A good spirit, from whom nothing is to be feared, he receives a sort of passive respect, but no adoration or worship. He is rather looked on as the chief of the good country, of the future state, but as not troubling himself much about mundane matters. It will be seen, therefore, that in their theology, the entire family of tribes is essentially monotheistic, although they have taken the first insensible step towards a plurality of gods, in the manner so admirably indicated by Max Müller, in his "Chips from a German Workshop." They believe in but one God, and assert his unity with an emphasis worthy of Moslems

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291 mastate was worn; simply a strip with a hole in the middle for the head, and tied under each arm with a piece of string. Now many of the men
[177] have discarded the breech-cloth, and wear cotton shirts and pantaloons, buying the stuff from the traders and sewing them themselves. Others, not so far advanced, wear a shirt and a breech-cloth. Formerly the hair
302 was worn as long as it would grow, sometimes rolled up and tied behind in a knot. Some of the conservatives still stick to the old style and follow this custom yet; others of the men wear their hair in two plaits, but the majority cut it to a moderate length, and either confine it by a bright-colored handkerchief tied round the head in a roll, or wear a hat.

291 The dress of the women originally consisted of a simple petticoat (*bana*) of mastate. Very few now use this material, preferring the softer cotton cloth of the traders. The favorite color is a dark indigo-blue, with figures five or six inches across, in white. The *bana* is a simple strip of cloth wrapped round the hips, with the ends overlapping about six inches in front. It is suspended at the waist by a belt, and reaches more or less to the knees. When on a journey in rainy or muddy weather, I have seen a simple substitute. It was made of a couple of plantain leaves, stripped to a coarse fringe and wound round the waist by the midribs. With nothing above nor below it, it is the nearest approach to a fig leaf one can imagine. Only of late have the women begun to wear anything above the waist, and even now it is considered hardly necessary. Some of the women wear a sort of loose little jacket, or chemise, very low in the neck and short in the sleeves, that barely reaches the waist and only partially conceals the bosom. I have frequently seen a woman, in the habit of wearing one of these, either take it off entirely, or fan herself with it, if warm, in the presence of a number of men, and evidently innocent of improper intentions, and unaware that she was doing anything remarkable. With this scanty dress, I must do these
291 people the justice of saying that they are remarkably modest, both
834 men and women. In a year and a half of life in their country, traveling constantly with a body of them, bathing, fording rivers, living in their houses, and seeing more than strangers generally do of the intimate domestic life of the people they are among, I can only recall a single instance of carelessness, and not one of a wanton exposure of those parts of the person, that their ideas of modesty required to be kept covered.

291 The dress just described is that of the Brí-bris and Cabecars. The Tiribi men, where they do not wear pantaloons, always use the native cotton breech-cloth, never the mastate. The women wear a long strip of cotton cloth, made with a hole in the middle, like a poncho, and reaching before and behind, nearly to the ground. It is gathered up at the waist by a belt, and the edges are caused to overlap at the same time, so that the whole person is securely covered. I was also told that under this they wear a species of breech-cloth or drawers. They are much more retiring in their manner than their Brí-bri sisters; never speak

2:Skinner E-5 (1917) 1920
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Bribri

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● [834]

301 237 "For ornaments all wear necklaces; the favorite ones are made of teeth, of which those of the tiger are most highly prized. Only the canine teeth are used. Small strings are sometimes made of monkey, coon, or other teeth, but are not much thought of. I have seen one of these made of five strings of tiger teeth, gradually diminishing in size, and covering the entire breast of the wearer. The women rarely, almost never, wear these. If they wear teeth, they are of some very small animal. In place of them, they wear great quantities of glass beads. 301 I have seen fully three pounds of beads around the neck of one old woman. . . . . Even little girls are often so loaded down that the weight must be irksome to them. . . . . On one occasion, I paid a man six dollars, all in Costa Rican quarters, for his month's work. After a few days, I went to his house and saw the entire sum strung on his wife's neck. Shells are some-